"A Start in Marathi"



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PURPOSE AND SCOPE OF BOOK.

THIS primer is intended for those who wish to learn the Marathi language for practical use. There is nothing exhaustive here. Everything is left incomplete. The only object of the little book is to help the beginner toward a right start in the acquirement of the language for use.

It is believed that a totally wrong method is being used in Marathi text-books for beginners. The basis adopted is translation, the idea being that the novice will learn to speak by translating words. The evil of this method is seen in two marked ways:—(1) The beginner is discovered going through two operations in talking. He thinks out his sentence in English and translates it as rapidly as he can into Marathi. (2) This translation method leads to bad Marathi because the basis is the English sentence.

The present method assumes that the child's way of learnling a language is the best. The child does not go through the process of translation but learns the names of objects, words, phrases and sentences directly. It learns to think in the language. This is just as true where the child uses two languages. When using one language the other is dropped. The child thinks in the language that it is temporarily using.

One can learn to think in a new language by keeping one's thoughts and words fixed upon it and not intermingling it with translated phrases. The language should be learned by constantly hearing, seeing and repeating, just as the child does.

A START IN MARATHI.

LESSON I.

Part 1. Conversation.

The object of the beginner in Marathi is to learn to use the language, to use it correctly and idiomatically. The child learns a language not by translation but by constant use. This is the natural and direct method.

During the half hour or more spent in conversation, have your pandit use nothing but Marathi. Make all explanations before or after this portion of the lesson.

Begin simply. Take the commonest articles of furniture in the room, learn the names directly with the simple gender affixes and number changes. Do not expect that everything can be understood or remembered at once.

Below are given simple words that should be learned by constant and correct repetition. The pandit should point to the object and lay emphasis on the word needed.

* तें मेज आहे.	तें पुस्तक आहे.
तें दार आहे.	तो कागद आहे.

तो खुर्ची आहे.

Repeat this over and over again. Make the association perfect.

Part 2. Pronunciation.

Pronunciation had better be taken up in the conversational portion, but special attention is here

* The Marathi words and sentences in the first lessons are useful at first to guide the pandit and later for the learner.

called to letters and words that present difficulties to the learner.

त and द. The learner should find out just where the tongue is placed for each new letter. The त is not like our English *t*. For the *t*, the tongue is placed above the teeth on the gums. For the त, the tongue is flattened up against the upper row of teeth, with the tip of the tongue just in evidence between the upper and lower teeth. The द is formed in much the same way with a different sound.

ज. This letter has the sound of zâ in adz, but sometimes it also has the sound of jâ like *ju* in just.

च. sometimes pronounced tsâ, sometimes soft ch.

ख. aspirate of k, *i.e.*, kh.

र. The *r* must be rolled.

Part 3. New Words.

मेज	पुस्तक	तो, ती, तें.
दार	कागद	
खुर्ची	आहे	

Part 4. Reading and Writing.

Learn to pronounce, distinguish and write the following vowels :—

Short.	Long.
अ *a* in among.	आ *a* ah in father.
इ *i* in it.	ई *i* like ee in meet.
उ *u* as in pull.	ऊ *u* like oo in moon.
ऋ *ri*, liquid *r*.	ॠ *ri*, liquid *r*, long *i*.

आई. आऊ.

LESSON II.

Part 1. Conversational.

The pandit should begin the lesson by asking the question **तें काय आहे?** pointing to the articles whose names were given in Lesson I. Once the meaning of **काय** is understood, it forms a most useful question. Add to the student's vocabulary the following words, pointing to the objects referred to, **हें काय आहे?**

हा हात आहे.	हें नाक आहे.
हा कान आहे.	हें तोंड आहे.
हा डोळा आहे.	ही जीभ आहे.

Part 2. Pronunciation.

ड. Not the English *d*. It is like *rd* in hard without any distinct initial *r* sound, pronounced by rolling the tongue up to the roof of the mouth. Cf. pronunciation of **त** and **ट**. At first the learner will hardly be able to distinguish the difference in sound but gradually the ear will be trained to it.

ळ. This sound is found (or at least very similar to that) in the *rl* of girl.

भ. The aspirated *b*. In the aspirates the *h* sound or aspiration must be made immediately with the consonant sound.

Part 3. New Words.

काय	कान	नाक	जीभ
हात	डोळा	तोंड	हा, ही, हें.

Part 4. Reading and Writing.

Learn the remaining vowels.

ऌ li, "the French *ru* with *l* prefixed," ॡ the long of ऌ.

ए like *ey* in they. ऐ compound of अ and इ and sounded like *i* in pine or *ui* in guile.

ओ like *o* in note. औ like *ow* in cow.

अं nasal *n* like *n* in French *vin*. अः âhă (last ă very short).

LESSON III.

Part 1. Conversational.

Let the pandit now use a new phrase :—**तुम्हाला काय पाहिजे ?** Articles may or may not be used at the option of the pandit.

Affirmative.	Negative.
मला खुर्ची पाहिजे.	मला खुर्ची नको.
मला पुस्तक पाहिजे.	मला पुस्तक नको.
मला पाणी पाहिजे.	मला पाणी नको.
मला तांगा पाहिजे.	मला तांगा नको.
मला चमचा पाहिजे.	मला चमचा नको.
मला सुरी पाहिजे.	मला सुरी नको.
मला कांटा पाहिजे.	मला कांटा नको.

The first two lessons should be carefully reviewed by frequent repetition of question and answer. Sometimes the pandit should put the question **तें काय आहे ?** and again the pupil should put the question.

Part 2. New Words.

मला	पाणी	तांगा	पाहिजे
चमचा	सुरी	कांटा	नको

Part 3. Pronunciation. ण, च, ट.

N.B. Pronunciation of first and second **च** in **चमचा.**

Mark position of tongue in the pronunciation of **ण, ट**. Place the tongue right and the sound is bound to come right. **ट** is like the New England *rt* in tart.

ण is like *rn* in barn.

Cf. position of tongue in forming sound for ण and न also for त and ट.

Part 4. Reading and Writing.

The Marathi language is a strictly phonetic system. It may be stated here, what will appear more fully in a later lesson (XI.), that each consonant is supposed to have present the vowel अ. The consonant when without this vowel sound is indicated by a short line under the letter, *e.g.* क्.

क kă, *k* as in kirk.
ख khă, aspirate of क. Like *kh* in khan.
ग gă, like *g* in govern.
घ ghă, aspirate of ग, as in ghee.
ङ ng, the nasal sound in si*ng*ing.

For reading only.

अग अघ आग अंग अगई एक एकएक
ऐक ओक कई गई खग ओघ

LESSON IV.

Part 1. Conversation.

The pandit will bear in mind that only by constant and correct repetition by the student of words and phrases already learned will proper advancement be made. In this lesson a new phrase is introduced :—

Question.	Answer.
तें पुस्तक कोठें आहे?	तें तिकडे आहे.
माझें पुस्तक कोठें आहे?	तें इकडे आहे.
तांगा कोठें आहे?	तो इकडे आहे.
गाडी कोठें आहे?	ती तिकडे आहे.
गाडीवाला कोठें आहे?	तो तिकडे आहे.
तांगेवाला कोठें आहे?	तो इकडे आहे.
तुमचें पुस्तक कोठें आहे?	माझें पुस्तक इकडे आहे.
माझी सुरी कोठें आहे?	तुमची सुरी तिकडे आहे.

Part 2. Pronunciation.

ठ Mark position of tongue in pronouncing the ठ. The tongue is rolled back on the roof of the mouth and the aspirated sound is made as the tip of the tongue moves off.

झ aspirated ज. Aspirate dz in adz.

व like the *w* sound in wo. Also like *v* in vat.

Part 3. New Words.

कोठें	गाडी	इकडे	तुमचें
माझें	गाडीवाला	तिकडे	

Part 4. Reading and Writing.

Review and fix former letters before taking up the new.

च like *ch* in churn : also like *ts* in pets without the initial *t* sound.

छ Aspirate of च.
ज like *dz* in adz : also like *j* in just.
झ Aspirate of ज.
ञ Nasal sound in si*n*ge.

For reading only.

अज आज आंच उंच कच्च कचक खच
खंज गज गंज चक चई चकचक चंग
चंच जई जग झकझक.

LESSON V. REVIEW.

Part 1. Conversation.

Review all phrases. तें मेज आहे. हा हात आहे.

Let the learner go through the room with the objects he knows, using तो—आहे. ती—आहे. तें—आहे.
हा—आहे. ही—आहे. हें—आहे.

2. In like way with मला—पाहिजे.
3. In like way with तो, ती, तें—कोठें आहे?

Part 2. Pronunciation.

Go carefully over the pronunciation of all the letters used in the above words.

ज Give its two sounds.

त Show where tongue is placed and pronounce.

द Show where tongue is placed and pronounce.

ख Get the aspirate correctly.

Part 3. Words.

Review every word.

Part 4. Reading and Writing.

Be able to repeat the vowels by heart.

Repeat the consonants thus far learned.

ट like *rt* in tart.

ठ Aspirate of ट.

ड like *rd* in hea*rd*, without any distinct initial *r* sound especially at the beginning of a word. The tongue is placed well up on the roof of the mouth.

ढ Aspirate of ड.

ण like *rn* in earn without any distinct *r* sound. The tongue well up on the roof of the mouth.

For reading only.

अट	आट	अड	आड
ईट	ईड	आठ	आण
उकड	उघड	उंट	ऊठ
ऐट	ओढ	ओंढ	औट
औजड	कट	कटक	कंटक
कटकट	कंठक	कड	कडक
कढ	कढई	कढण	खट
खटखट	खड	खडक.	

LESSON VI.

Part 1. Conversation.

Pronunciation is so important in Marathi that the pandit should always correct a mispronounced word. A wrong habit is very hard to overcome. All the dentals and cerebrals, especially at the commencement, should be carefully watched and a right habit of pronunciation formed by the pupil.

The numerals :—**एक, दोन, तीन, चार, पांच.**

मला एक कान आहे.	मला दोन डोळे आहेत.
मला दोन कान आहेत.	मला एक जीभ आहे.
तुमचा हात कोठें आहे?	तुमचें बोट कोठें आहे?

मला पांच बोटें आहेत.

Part 2. Pronunciation.

Note the distinction in the pronunciation of **च** in **चार** and **च** in **पांच**.

Again **चा** in **चार** and **चा** in **तुमचा**.

Part 3. New Words.

एक	तीन	पांच
दोन	चार	बोट.

Part 4. Reading and Writing.

त is pronounced with the tip of the tongue pressed against the teeth, and not as the English *t*.

थ Aspirate of **त**.

द is pronounced with the tip of the tongue pressed against the teeth but with a harder sound.

For reading only.

अखर, अगभर, अगर, अचर, अठव, अडव, अतर, अतल, अदल, अधर, अनल, अनशन, अपजय, अपयश, अपर, अंबर, अभय, अभर, अमर, अमल, अयन, अयत्र, अरद, अरब, अर्क, अर्ज, अर्थ, अर्ध, अर्ह, अलख, अलग, अलड, अलबत, अलम, अवई, अवगत, अवघड, अवचट, अवजड, अवजतन, अत्रड, अवतरण, अत्रयत्र, अवर, अवल, अवलब, अवश, अंश, अदान, अशर, आगर, आगल, आचरण, आदर, आभरण, आय, आरंभ, आवई, आवड, आवर, आवरण, आशय, इयत, इरड, इरण, इलम, इश, इषक, ईश, उखर, उचल, उतरण, उदय, उपनयन, उपनगर-उपशम, उंबर, उभय, उमर, ऊर, एकंदर, एकचर, एकदल, एकमय, एकवचन, एर, एरंड, ऐरण, ऐल, ऐवज, ऐवट, ओशट, औषध, कणखर, कदर, कर, कंबर, कमळ, करवत, कलंक, कलफ, कवच, खर्च, खवल, गफलत, गरगर, गवर, घर, चपळ, चरक, चव, छत, जय, जर, जल, तरट, तरण, तरफ, तरवड, थर, थल, दर, दरद, दरदवन, दर्श, दर्शक, दर्शन, दलदल, दंश, दश, धर, धनगर, धर्म, धवल, नंतर, नयन, नफर, नर, नरक, नव, नवल, पदर, पय, पर, परवर, फरडा, बल, भर, भय, भवई, मरण, यश, रकम, रथ, रतल, रयन, लग, लवकर, लवंग, लष्कर, वय, वर्ग.

LESSON IX.

Part 1.

Remember that English should not be used at all. Get your meaning as the child from the sense of things. Do not translate. You can do that after you have learned to talk. Get a working basis in short, simple, common, and important phrases. You will then advance more rapidly.

मला पाणी द्या.	तिकडे जा.
मला दूध द्या.	तुह्मी काय ह्मणतां ?
इकडे या.	

Part 2. New Words.

द्या, ह्मणतां, या, जा.

Part 3. Reading and Writing.

स like *s* in sun.
ह like *h* in hung.
ळ like *rl* in girl.
क्ष union of क and ष. Like the sound in action.
ज्ञ dnya. A nasal sound with द् and ञ् (न) and य combined.

This completes the Marathi consonants.

For reading only.

अटकळ, अडखळण, अडस, अडसर, अनक्षर, अपहरण, अवसर, अवळ, असंगत, असल, अक्षर, अज्ञ, आवह, आसन, आळ, आळस, इसम, उखळ, उपळ, उरःसर, उसळ, ऊंस, ऋषवत, ओळ, ओळख, औरस, कणीस, करमळ, कस, कंस, कसपट,

कसर, कसरत, कहर, कळ, कलंक, कळकळ, खडकळ, खरवस, खळ, गढळ, गदळ, गहन, गळ, घट, चवळ, जवळ, जळत, ठळक, ठसकन, नह, तळ, तळमळ, तक्षक, थळ, दस, दहन, दहशत, दक्ष, धसकट, नवस, नहर, नळ, परळ, परस, पसरट, पळ, फळ, फसल, बस, बहळ, बळद, भसकन, भक्ष, मसक, महजर, मळमळ, यक्ष, यश, यज्ञ, रस, रहवर, रक्षण, लस, लहर, लक्ष, वसण, वसंत, वहन, वळ, वळण, शहर, सई, संकट, सकर्मक, सकळ, सगट, सण, सन, संत, सनद, समक्ष, संबंध, सबळ, संभव, समर्पण, समर्थ समय, सरकत, सरपण, सरस, सरळ, सवड, सह, सहज, हजर, हट, हड, हडळ, हर, हरण, हळद, क्षण, क्षय, क्षर, क्षम.

LESSON X. Review.

Part 1.

Review of all phrases.

Part 2.

Review pronunciation.

Part 3.

Review of all words.

Part 4.

Review Reading and Writing Lessons.
Repeat all vowels and consonants by heart.
Be able to recognize any letter immediately.



LESSON XI.

Part 1. Conversation.

New phrases suitable for furthering knowledge of the Marathi are herewith given :—

त्याला काय ह्मणतात ?
ह्याला काय म्हणतात ?
हें घेऊन जा.
तें घेऊन जा.
मला मराठी येत नाहीं.

Part 2. New Words.

घेऊन, ह्मणतात, येत, नाहीं.

Part 3. Reading and Writing.

It has already been stated and partial experience has shown the Marathi language to be a phonetic system. The method of attaching vowels to consonants is the next step :—

क् + अ = क, kă, no sign of the vowel appears but it is regarded as present in the consonant.

क् + आ = का kâ, the sign ा (which in अ was added to आ) is here added to क् to make का.

All consonants are treated in the same way, *e.g.*, ख, खा ; ग, गा.

क + इ = कि, kĭ, the sign ि is added before the consonant for this short vowel but is pronounced after it. So with all consonants :—त, ति ; थ, थि, etc.

क + ई = की, kî, the sign ी is added after the consonant for the long vowel. So with all other consonants :—ट, टी ; ठ, ठी, etc.

For reading only.

काका, काकडा, कागद, कांच, काज, काजी, कांठ, काढा, काटणी, काटकी, काढ, काठी, कान, किडा, किताब, किंमत, किती, खाऊ, खांच, खाण, खांब, खिरा, खिळा, खिसा, खीर, गडी, गाडा, गाई, गळा, गायन, गाल, गारा, गांव, गाळ, गिरका, गिधड, चार, चादर, चारा, चावडी, चावी, चमचा, चिकट, चाळीस, चिमटा, छाया, जागा, जाळी, जिता, जिचा, डाक, डावा, डाळिंब, तिखट, तितका, तीन, तिल, तिला, निवळ.

LESSON XII.

Part 1. Conversation.

Suggestive phrases are herewith given :—

तो काम करितो.	झालें.
तो घडा करितो.	हा घडा झाला.
हें काम झालें.	घडा झाला.

काय झालें ?

Part 2. Pronunciation.

It may be well to call attention to the pronunciation of long vowels and short vowels. Be very careful to get the distinction clear. Learners are apt to give the long vowels only half of the open sound that they should have. *Ill.* **घडा, झाला,** etc.

Part 3. New Words.

काम, घडा, करितो. झालें.

Part 4. Reading and Writing.

Continuation of vowel attachment :—

क + उ = कु kŭ, the sign ु for the short vowel is placed underneath consonant टु, यु, मु, etc.

Exception रु.

क + ऊ = कू, kū, the sign ू for the long vowel is placed underneath consonant :—टू, यू, मू, etc.

Exception रू.

क + ऋ = कृ, krĭ the sign ृ is used for this vowel. It is not however used with all consonants गृ, तृ, हृ, etc.

क + ए = के, kê, the sign used for this vowel, े, is attached to all consonants alike गे, पे, रे, etc.

क + ऐ = कै, kai (like ai in aisle), the sign for the long vowel is attached to all consonants alike. गै, पै, रै, etc.

For reading only.

नेट, नेम, नेहमीं, पूजा, पुडका, पुरा, पुरुष, पुरे, पूर, पूल, गृह, तेज, तेल, तृतीय, तृण, तूर, तूप, देव, देश, दैन, दैवत, देवळी, दूध, दूर, दुहिरी, दृढ, मुलूख, मुलगा, मुलगी, मृग, मण, मैल, मैना, मैदान.

मीं तें झाड पाहिलें. मजजवळ दाणा नाहीं.
तो आंबा चांगला आहे. मला तें वाईट लागलें.
ती खुर्ची मजबूत आहे. तुला बरें वाटतें काय?
ते घोडे चांगले दिसले. तुझा हात लांब आहे.
माझा चाकू बरा आहे.

LESSON XIII.

Part 1. Conversation

Below are given additional simple and common phrases :—

इकडे या. मी येतों	तो मुलगा वाईट आहे.
तिकडे जा. मी जातों.	ती मुलगी चांगली आहे.
तो जातो. मी येतों.	ती मुलगी वाईट आहे.
तो येतो.	तो मनुष्य चांगला नाहीं.
मला खुर्ची पाहिजे.	ती बाई वाईट नाहीं.
ही खुर्ची चांगली नाहीं.	तो मुलगा चांगला आहे.

Part 2. New Words.

मुलगा, मुलगी, चांगला, वाईट, बाई.

Part 3. Reading and Writing.

Attachment of vowels and consonants continued.

क् + ओ = को, kô, sign ो is affixed to all consonants, **पो, रो.**

क् + औ = कौ, kao, sign ौ is affixed to all consonants, **पौ रौ.**

क् + अं = कं käm, ं This sign is called the *anuswar.*

Its pronunciation changes according to the consonants with which it is used. Often it is hardly audible, sometimes it is a distinct *n*, sometimes (before labials) an *m* and sometimes only a nasal sound.

क् + अः = कः, kähâ, the sound is difficult to state, but it is perhaps nearly an âhă, with the second ă pronounced with the *h* sound and the vowel ă made a very short, almost clipped, sound. The vowel is

commonly called a *visarga*. When it occurs in the middle of a word it loses its *h* sound and may almost be said to reduplicate the following consonant, adding an ictus to the first syllable thus formed, *e.g.*, दुःख.

For Reading Only.

मी जाणार आहें. तो घोडा मला मिळाला. तें काम अवघड आहे. मीं तो सौदा केला. तो हौद बागेंत आहे. मला फार हौस आहे. तिला दुःख झालें होतें. तो बैल मला आवडतो. टोळ आले आहेत. गवळी दूध आणतो. गवंडी भिंत बांधितो. तें गांव दौंड आहे. तो फार गंभीर आहे.

LESSON XIV.

Part 1. Conversation.

Phrases for conversation.

तो माझा बाप आहे.	ती माझी बहीण आहे.
ती माझी आई आहे.	ते माझे भाऊ आहेत.
ते माझे आईबाप आहेत.	त्या माझ्या बहिणी आहेत.
तो माझा भाऊ आहे.	सांगा. बोलावा. हें साफ करा.

Part 2. New Words.

बाप	भाऊ	बोलावा.	करा.
आईबाप	बहीण	साफ	

Part 3. Reading and Writing.

The only remaining difficulty with mastering Marathi reading is the double consonant. The combination of these double consonants are so numerous that they cannot all be given here. Usually however the learner will have no difficulty in distinguishing the two consonants which have been united. The effect of the union is (1) that there is no vowel sound to the first consonant, (2) that there is a little emphasis on the syllable formed by the first consonant and the preceding vowel with its consonant, (3) the characteristic portion of the first letter is always retained in the combination.

Some of the more common combinations are herewith given :—

क + त = क्त	म + ह = म्ह
ष + ट = ष्ट	ग + न = ग्न

श + व = श्व	र + य = र्‍य
श + र = श्र	च + च = च्च
ख + र = ख्र	त + त = त्त
स + त = स्त	द + ध = द्ध

Combinations of three consonants are also possible :—

स + त + र = स्त्र.

For Reading Only.

जन्म, प्रश्न, कच्चा, आत्मा, पुत्र, पृथ्वी, मर्म, कुत्रा, गोष्ट, आश्रय, विश्वास, स्तुति, झणतात, ख्रिस्त, स्तवन, दरिद्री, पत्र, वाङग्यांत, गड्या, खाल्लें, तुझ्या, प्रीति, पक्का, स्वच्छ स्वस्त, कुत्र्यांस, खर्च, मार्ग, राज्य, शब्द.

वस्त्र, शास्त्र.

LESSON XV.

Review.

Additional phrases in common use and for common wants.

आंत या.
बसा.
उठा.
उभे राहा.
हात लांब करा.
वाचा.
वाचून दाखवा.
तुह्मी काय खातां ?
तें सुंदर आहे.
मला बोलतां येत नाहीं.
मला समजत नाहीं.
मला शाळेला जायाचें आहे.
मला घरीं जायाचें आहे.
मला हें आवडत नाहीं.

तें कठीण आहे.
मला हें जड जातें.
मीं चिठ्ठी पाठवून दिली.
जरा थांबा.
त्याची काय किंमत आहे ?
किती पैसे पडतील ?
मला फिरायाला जायाचें आहे.
तुह्माला मराठी येतें काय ?
माझी टोपी कोठें आहे ?
मला आतां अवकाश नाहीं.
ह्याला काय म्हणतात ?
मला उशीर झाला.
तें बरोबर आहे.
तो आतांच गेला.

मला नको.

PART II.

Simple Grammatical Usage.

The student should now be able to read simple Marathi. His method of study may become more inductive. The use of the different parts of speech, declensions, tenses, etc., may now be studied directly from the Marathi. To this end simple Marathi exercises will be given. The student should use this for a reading lesson, for a basis for conversation, as well as for inductive work along a grammatical line.

It needs to be again emphasized that the conversation should occupy half of the time with the pandit. In the preparation of the lesson the student should go over and over sentences aloud and should practise constantly the formation of simple sentences. The repetition of words, sentences, idioms, by simple question and answer, should be tirelessly continued. These must be so mastered that their use becomes second nature.

Let me say again that this work is not intended to be complete but merely to give the student a proper start.



LESSON I.

Regular Nouns.

Singular and Plural, Masculine Gender.

अ.—हात.

हा माझा हात आहे. हे माझे हात आहेत. तुमचा हात कोठें आहे? मला दोन हात आहेत. तुह्माला किती हात आहेत? तुह्माला दोन हात आहेत.

ब.—कान.

तुह्माला किती कान आहेत? मला दोन कान आहेत. तुमचा कान कोठें आहे? हा एक कान आहे व हा दुसरा कान आहे. मला दोन कान आहेत.

क.—पाय.

हा एक पाय आहे. हा पाहा माझा पाय. तुमचे पाय कोठें आहेत? हे माझे पाय आहेत. तुह्माला किती पाय आहेत? मला दोन पाय आहेत.

Notes:—Mark the word हात in all the sentences of section अ. It will easily be seen that the form of the word does not change for the singular or plural.

The same is true of the words कान and पाय.

The gender of all three nouns is masculine.

For convenience and future accuracy in gender the word should be learned in the singular with the definite article तो. *e.g.*, तो हात, तो पाय.

It will be noted that the third person singular of the verb *to be* (होणें) is आहे and the third person plural आहेत.

Drill in Conversation.

Division 2.

अ.—घडा.

हा माझा घडा आहे. मी दोन घडे करितों. मी एक घडा वाचितों. दहा घडे झाले आहेत. मी माझा घडा लिहितों. मी चार घडे लिहितों. माझा घडा पाहा. तुमचा घडा कोठें आहे?

ब.—कुत्रा.

माझा (मला) एक कुत्रा आहे. तुमचे (तुह्माला) तीन कुत्रे आहेत. माझा कुत्रा मोठा आहे. तुमचे कुत्रे लहान आहेत. माझा कुत्रा पाहा. तुमचे कुत्रे कोठें आहेत? माझा कुत्रा भाकर खातो.

क.—कोंबडा.

तुमचा कोंबडा पाहा. तो कोंबडा मोठा आहे. मला चार कोंबडे पाहिजेत. माझे कोंबडे कोठें आहेत? मला कोंबडा दे. ते कोंबडे सुंदर आहेत.

Notes:—Observe the two forms under which the word **घडा** appears:—**घडा** and **घडे**. It will be noted that **घडा** is singular and **घडे** is plural. In the same way in section **क** and **ब** observe the forms **कुत्रा** and **कुत्रे** and **कोंबडा** and **कोंबडे**.

The gender of these nouns is masculine.

The form should be learned with the definite article **तो**:—**तो घडा, तो कुत्रा, तो कोंबडा**.

Note that the form of the definite article **तो** changes in the masculine plural to **ते**. So also of **हा** to **हे**. So also the possessives **माझा, तुमचा**, to **माझे, तुमचे**.

Grammar Lesson.

1. Masculine nouns ending in **अ** (**हात, पाय**, etc.) do not change their form for the plural.

2. Masculine nouns ending in आ (घडा, चमचा, etc.) form their plural by changing आ to ए, *e.g.*, घडा, घडे; चमचा, चमचे.

Many nouns ending in अ and आ are masculine.

WORD LESSON.

हा.	दोन.	झाले.	तीन.	कोंबडा.	माझा.	करितो.
लिहितों.	मोठा.	पाहा.	घडा.	एक.	चार.	लहान.
दुसरा.	आहे.	वाचितों.	कांठें.	भाकर.	कान.	तुह्माला.
तुमचा.	माझे.	दहा.	मला.	पाय.	कुत्रा.	खातो.

EXERCISES.

(Without referring to the book.)

Write the first four numerals found in this lesson.

Write the singular and plural of five of the masculine nouns that you may have learned.

Write the singular and plural of the third person of the verb *to be* (होणें).

Write five sentences with masculine singular forms of nouns you have learned.

Write the same sentences in the plural form.

LESSON II.

Regular Nouns.

Singular and Plural, Feminine Gender.

अ.—खुर्ची.

मला एक खुर्ची आहे. तुला पांच खुर्च्या आहेत. माझी खुर्ची एथें आहे. तुझ्या खुर्च्या कोठें आहेत? मला सहा खुर्च्या द्या. माझी एक खुर्ची मोडली. ही माझी खुर्ची आहे. ह्या माझ्या खुर्च्या आहेत.

ब.—पेटी.

ती एक पेटी आहे. ती पेटी कोणाची आहे? ती पेटी तुमची आहे. त्या खोलींत सात पेट्या आहेत. एक पेटी मोठी आहे. त्या दोन पेट्या लहान आहेत.

क.—नदी.

ह्या गांवाला एक नदी आहे. ती पाहा नदी आहे. नदीला फार पाणी आहे. गोदावरी व भिमा ह्या दोन नद्या आहेत. ह्या नद्या मोठ्या आहेत.

Notes :—The word **खुर्ची** is the feminine singular form. This word to form its plural substitutes **या** for **ई**. The **या** is added directly to the preceding consonant. The plural of the feminine nouns **पेटी** and **नदी** is formed in the same way:—**पेट्या, नद्या.**

Learn the nouns with the definite article **ती** and thus fix the gender in mind. The gender is very important in Marathi and must be mastered.

Drill in Conversation.

Division 2.

अ.—बहीण.

ही माझी बहीण आहे. तुह्माला किती बहिणी आहेत? मला

दोन बहिणी आहेत. ह्या पाहा माझ्या बहिणी. मला तीन बहिणी आहेत. एक एथें आहे आणि दोन माझ्या खोलींत आहेत.

ब.—जीभ.

मला एक जीभ आहे. मला दोन जिभा नाहींत. तुमची जीभ कोठें आहे? माझी जीभ तोंडांत आहे.

क.—शाळा, जागा.

मीं ती शाळा पाहिली. ही माझी शाळा नाहीं. ह्या गांवांत आठ शाळा आहेत. तुमची जागा कोठें आहे? माझ्या दोन जागा आहेत. एक जागा फार मोठी आहे. मला दोन जागा पाहिजेत.

NOTES:—Mark in section अ that the plural of बहीण (feminine noun in अ) is formed with the ending ई, shortening the antepenult vowel to इ.

Mark in section ब that the feminine noun ending in अ, in the plural becomes आ:—जीभ, जिभा.

There is no rule but usage to determine the plural ending of such words and therefore the student has to memorize them.

It will also be noted that masculine and feminine nouns cannot be detected by their endings. Gender in Marathi is for the most part arbitrary. The nouns must be mastered by repetition with the definite article.

GRAMMAR LESSON.

1. Feminine nouns generally change the ending ई to या to form the plural:—नदी-नद्या.

2. Feminine nouns generally change the ending अ to आ or ई to form the plural:—रक्कम-रकमा, भिंत-भिंती.

3. Many feminine nouns ending in आ have the same form for the singular and the plural:—जागा.

4. Feminine nouns ending in ऊ take वा for the final ऊ :—सासू–सासवा.

5. Feminine nouns in ओ take आ:—बायको–बायका

6. Some feminine nouns in ऊ and some in इ retain the same form :—वाळू, रुचि. etc.

Word Lesson.

मला.	सहा.	ह्या गांवाला.	ती बहीण.
ती खुर्ची.	मोडली.	ती नदी.	किती.
तुला.	ती पेटी.	नदीला.	ती जीभ.
वाच.	त्या खोलींत.	फार.	ती शाळा.
एथें.	ती जागा.	सात.	

Exercises.

(Without referring to the book.)

Write all the numerals thus far given.

Write the plural of three masculine and three feminine nouns ending in अ using the definite article.

Write four sentences with feminine nouns in the plural.

Write six sentences with masculine and feminine nouns in the singular and again in the plural

——— ——

LESSON III.

Regular Nouns.

Singular and Plural, Neuter Gender.

अ.—पुस्तक.

मला एक पुस्तक पाहिजे. तुमच्याजवळ चार पुस्तकें आहेत. मला एक पुस्तक द्या. हीं पुस्तकें तुह्मी घ्या. हें पुस्तक तुह्माला पाहिजे काय? तें पुस्तक मला नको.

ब.—चित्र.

हें चित्र पाहा. तीं चित्रें दाखवा. माझ्या खोलींत चार चित्रें आहेत. ह्या खोलींत किती चित्रें आहेत? ह्या खोलींत सात चित्रें आहेत. तें चित्र सुंदर आहे. तीं चित्रें फार सुंदर आहेत.

क.—घर.

तुमचें घर कोठें आहे? तें पाहा माझें घर. गावांत पुष्कळ घरें आहेत. माझीं दोन घरें आहेत. एक घर एथें आहे व एक घर नगरास आहे. त्याचें घर फार मोठें आहे.

Notes.—The plural of many regular neuter nouns ending in अ is formed by adding ें (एं).

Learn all these neuter nouns with the definite article तें. It will be found helpful.

Drill in Conversation.

Division 2.

अ.—तें पाणी.

मला पाणी पाहिजे. पाणी कोठें आहे? तें पाहा पाणी आहे. पाणी नदींत आहे. हें पाणी चांगलें आहे. तें पाणी वाईट आहे. त्या विहिरींत पाणी आहे. तुम्हाला पाणी पाहिजे काय? होय, मला पाणी पाहिजे. हें पाणी घ्या.

ब.—तें केळें.

मी एक केळें खातों. तुह्माला दोन केळीं पाहिजेत. मजजवळ पुष्कळ केळीं आहेत. मला हीं केळीं फार आवडतात. तीं केळीं मला नकोत.

NOTES.—Some neuter nouns like पाणी end in ई and have no plural form.

It will be noted that gender in Marathi, generally speaking, is arbitrary, but nouns indicating males are masculine, females are feminine, and where there may be doubt in case of living beings or where both genders are used collectively the gender is neuter. But not all things without life are neuter.

GRAMMAR LESSON.

Neuters ending in अ take एं (ें) for the pl. फूल-फुलें.
" " " एं " ईं (ीं) " " " केळें-केळीं.
" " " उं " एं (ें) or वें " लिंबूं लिंबें.
तारूं-तारवें.
" " " ई as मिरीं, मोतीं are मिऱ्यें, मोत्यें.

Some neuters in ई retain their original form as पाणी, पाणी; लोणी, लोणी.

WORD LESSON.

तें पुस्तक.	तें घर.	नदींत.	तें केळें.
तुमच्याजवळ.	गांवांत.	चांगलें.	आवडतात.
मला नको.	मोठें.	ती विहीर.	मी खातों.
तें चित्र.	पाणी.	विहिरींत	लेकरूं.
दाखवा.	पाणी पाहिजे.	होय.	तें मूल.
सुंदर.	मला पाणी पाहिजे.	मजजवळ.	त्या मुली.

Exercises.

Write every phrase in lessons I. II. III. which you are likely to use constantly in daily conversation.

Write the singular and plural of every noun in lessons I. II. and III. using the definite article.

Write ten sentences with nouns known to you, using the possessive माझा, माझी, माझें, माझं, माझ्या माझीं and the imperative पाहा.

Write five sentences using the phrase मला—पाहिजे, and neuter nouns in singular and plural.

LESSON IV.

Verb *to be*. Present Tense, Indicative Mood.

DIVISION 1—Affirmative.

अ.—आहे; आहों.

मी आहें. मी ह्या खोलींत आहें. आम्ही एथें आहों. मी इकडे आहें. आह्मी शाळेंत आहों. मी आतां नगरास आहें. आह्मी दूर आहों. मी शाळेंत आहें.

ब.—आहेस; आहां.

तूं इकडे आहेस काय? तुम्ही कोठें आहां? तूं काय करीत आहेस? तुह्मी किती जण आहां? तुह्मी अकरा जण आहां? तूं कोण आहस? तुह्मी कोण आहां?

क.—आहे; आहेत.

तो कोण आहे? तो माझा भाऊ आहे. तो माझा मुलगा आहे. तो एथें आहे काय? माझीं पुस्तकें कोठें आहेत? तुह्माला किती लेंकरें आहेत? मला आठ लेंकरें आहेत. तुमचीं पुस्तकें मेजावर आहेत.

NOTES.—Do not confuse the first and third person singular. The first person has what the third person lacks, an *anuswar*.

In the inflection of the present tense, indicative mood, of the verb *to be*, given in the forms above, there is no difference in the forms to indicate gender. It is **मी** (masc., fem. or n.) **आहें**; **तूं** (m., f., or n.) **आहेस.**

The singular is used to express love. The second person singular of the pronoun (**तूं**) is used with children, students, etc., in addressing the deity and a king, but the second person plural of the pronoun (**तुह्मी**) is used in general conversation.

In questions the form of the verb is the same as in the declarative sentences.

च added to a word, as **एथेंच**, gives force and emphasis to the idea contained in the word to which it is attached.

Division 2—The Negative.

माझा मुलगा एथें आहे? तुमचा मुलगा एथें नाहीं. तो कोठें आहे? मला ठाऊक नाहीं. तुह्माला किती लेंकरें आहेत? मला लेंकरूं नाहीं. तुह्मी नऊ जण आहां काय? आह्मी नऊ जण नाहीं, पण दहा जण आहों. तूं गोविंदा नाहींस, तो गोविंद्रा आहे. नाहीं, मी गोविंदा नाहीं. त्या बाया तेथें नाहींत. त्यांचीं लेंकरें आहेत.

Notes.—Note that the negative changes its form **नाहीं** only for the second person singular (**नाहींस**) and the third person plural **नाहींत**.

Inflection of the form is not affected by the gender of the subject.

Get clearly in your mind the difference between the word **नाहीं** and the word **नको**.

Where there is no other word to indicate a question, **काय** is often used at the close of the sentence. If used in another part of the sentence it means "what."

Grammar Lesson.

Affirmative.

Singular	Plural
मी आहें	आह्मी आहों.
तूं आहेस.	तुह्मी आहां (आहांत).
तो, ती, तें आहे.	ते, त्या, तीं आहेत.

Negative.

मी नाहीं.	आह्मी नाहीं.

तूं नाहींस.	तुह्मी नाहीं.
तो, ती, तें नाहीं.	ते, त्या, तीं नाहींत.

Word Lesson.

आतां.	नऊ.	शिक्षक.
नगरास.	दहा	लेंकरें.
दूर.	अकरा.	मेजावर
करीत आहेस.	जण.	मला ठाऊक नाहीं.

Exercises.

Write two sentences using masculine nouns and third person plural of the verb *to be.*

Write two sentences using the second person singular with the affirmative form of the verb *to be.* The same with the second person plural. Also two sentences with the negative.

Write three sentences using the first person singular of the verb *to be* and also three sentences in the plural.

Write two questions using काय.

Count the numerals up to eleven. Write them in the Marathi character.

LESSON V.

Present Tense, Indicative Mood, Regular Verbs.

अ—Stem कर.

मी तें काम करितों. तूं तें काम करितोस काय? होय, मी करितों. तुह्मी कोठें काम करितां? आह्मी शाळेंत काम करितों. तीं मुलें काय काम करितात? तीं मुलें शेतांत काम करितात. हा मुलगा घरीं काम करितो. मी आतां माझा धडा करितें (त्यें).

ब—Stem शीक.

तूं कोणतें पुस्तक शिकतोस? मी पहिलें पुस्तक शिकतों. तुह्मी कोठें शिकतां? मी शाळेंत शिकतों. ह्या मुली चांगल्या शिकतात. ही मुलगी चांगलें शिकती (शिकते) काय? ती बाई ओव्या शिकती. तूं शिकतेस (सिकतीस) काय?

क—Stems ये आणि जा.

मी तिकडे येतों. तुह्मी कोठें जातां? मी गांवाला जातों. मी घरीं जातों. मी नगराला जातों. तीं मुलें जातात. आह्मी तुमच्याकडे येतों. त्या बाया येतात.

Notes.—Mark what resemblances you can between the endings of the verb *to be* and the regular verbs.

Mark the last sentence in section अ and again the last sentence in section ब.

Compare in section अ the first and last sentence and explain if you can the change of form in the last sentence. In the same way compare first and last sentence of section ब.

Mark the position of the subject, object and predicate in the Marathi.

Drill in Conversation.

DIVISION 2.

STEM—खा.

मी भाकर खातों. तुह्मी भाकर खातां काय? तीं मुलें नारिंगें खातात. ती बाई भाकर खाती (खाते). आह्मीं रोटी खातों.

STEM—पी.

मी पाणी पितों. मी चहा पितें. तुह्मी चहा पितां काय? मला चहा नको. मला पाणी पाहिजे. ते नदीचें पाणी पितात. मी त्या विहिरीचें पाणी पितों.

STEMS—बस, ऊठ, चाल.

आह्मी एथें बसतों. तुह्मी कां उठतां? ते बैल चांगलें चालतात. ती बाई बसती. तो मुलगा उठतो. आह्मी सर्व उठतों. मी एथें बसतों. त्या उठतात. तें लेंकरूं चालतें. तें लहान लेंकरूं चांगलें चालतें.

NOTES.—The endings ते and ती are used interchangeably in the feminine 3rd person singular. So also the endings तेस and तीस in the 2nd person singular.

GRAMMAR LESSON—Singular.

Masculine.	Feminine.	Neuter.
मी करितों.	मी करितें.	मी करितें.
तूं करितोस.	तूं करितेस (तीस).	तूं करितेंस.
तो करितो.	ती करिते, करिती.	तें करितें.

Plural.

आह्मी करितों.
तुह्मी करितां.
ते, त्या तीं करितात.

Word Lesson.

तें काम.	जातों (जाणें).
करितो (करणें).	येतो (येणें).
शेतांत (शेत).	भाकर.
घरीं (घर).	खातो (खाणें).
कोणतें.	तो चहा.
शिकतों (शिकणें)	नदीचें पाणी.
पहिलें.	विहिरीचें पाणी.
ओंव्या (ओंवी).	बसतों (बसणें).
गांवाला (गांव).	उठतों (उठणें).
तुमच्याकडे (तुह्मी)	चालतो (चालणें).

Exercises.

Write the endings added to the verb stem to make the present tense.

Write the present tense of the verbs पी and खा

Repeat the present tense of any of the given verb stems until it is mastered.

Write the present tense singular 1st person of every verb given in this lesson. Give all the forms.

Write 2nd person singular with all the verbs.

Write the 3rd person singular of all the verbs.

Write the 3rd person plural of all the verbs.

Make up ten sentences with subject, object and predicate in defferent persons, gender and number.

LESSON VI.

REVIEW:—Make a thorough review of all the material up to this point. Be sure of your genders, learn your declensions, fix your paradigms.

LESSON VII.

Present Tense, Indicative Mood (continued) negative form, and the Present Imperfect

अ.—कर, शीक, ये, जा.

मी तें काम करीत नाहीं. तो शिकत नाहीं. ते घडे करीत नाहींत. आम्ही शाळेला येत नाहीं. तुह्मी घरीं कां जात नाहीं? आह्मी घरीं शिकत नाहीं. त्या मुली पाण्याला जात नाहींत. आह्मी शेतांत काम करीत नाहीं. मी भाकर करीत नाहीं. तूं जात नाहींस काय? आह्मी गांवाला जात नाहीं.

ब.—लिही, घे, दे.

तो तें पुस्तक देत नाहीं. मी पत्र लिहीत नाहीं. हा मुलगा घेऊन जा. आह्मी घेऊन जात नाहीं. तुह्मी पैसा कां घेत नाहीं? मला पैसा नको. ती घडा लिहीत नाहीं. त्या बाया भाकर देत नाहींत. तो घोडा देत नाहीं. ते मला पत्र लिहीत नाहींत.

क.—आण, वाच, नीज.

आह्मी पुस्तकें वाचितों. तुह्मी वाचीत नाहीं काय? ती मुलगी पाणी आणीत नाहीं. आह्मी आज रात्रीं निजत नाहीं. तूं भाकर कां आणीत नाहींस?

NOTES:—The forms करीत, शिकत, येत, जात are present participles. It will be noted that the negative form is made up by the auxiliary verb, *not to be.*

Note that to make the present participle, त is sometimes used and sometimes ईत. ईत is usually added to a transitive verb and त to the intransitives and monosyllables.

Drill in Conversation.

DIVISION 2.—PRESENT IMPERFECT.

तुह्मी काय करीत आहां? आम्ही घडे करीत आहों. तो घरा

शिकत आहे. मी भाकर खात आहें. तीं मुलें नारिंगें खात आहेत. मी नगराला जात आहें. माझ्या मुली शाळेंत शिकत आहेत. घोडा पाणी पीत आहे. मी वाईट पाणी पीत नाहीं. तूं धडे करीत आहेस काय? होय, मी धडे करीत आहें. तुह्मी कोणतें पुस्तक वाचीत आहां? आह्मी आतां दुसरें पुस्तक वाचीत आहों.

Notes :—It may be stated here that the verb *to be* [असणें] has two forms, one regular and one irregular. आहे is the irregular form and असतो the regular form. The irregular form is used with the present participle to make the present imperfect tense; whereas असतो is used with the present participle to make what is called the present habitual tense. In order to avoid confusion at the start the habitual tense is not taken up. But the habitual tense is used to indicate a customary action.

Grammar Lesson.

Present Tense—Negative Form.

Sing.	Plural.
मी खात नाहीं.	आह्मी खात नाहीं.
तूं खात नाहींस.	तुम्ही खात नाहीं.
तो, ती, तें खात नाहीं.	ते, त्या, तीं खात नाहींत.

Present Imperfect—Affirmative.

मी देत आहें.	आह्मी देत आहों.
तूं देत आहेस.	तुह्मी देत आहां.
तो, ती, तें देत आहे.	ते, त्या, तीं देत आहेत.

Word Lesson.

दे [देणें]	आण [आणणें]
लिही [लिहिणें]	नीज [निजणें]
घे [घेणें]	ते पैसा.
वाच [वाचणें]	तें पत्र.

Exercises.

Write two sentences in the present tense, negative, of the verb (1) **खाणें**, (2) **पिणें**, (3) **बसणें**, (4) **उठणें**, (5) **चालणें**.

Write as many sentences as you can by using **तो** as subject, **घोडा** as object and any verb in the present imperfect tense as predicate.

Write as many sentences as you can by using **तुह्मी** as subject, **पैसा** as object and the present imperfect negative of any verb in this lesson.

Write out the paradigm of the present tense, the present imperfect and the present negative of the verbs **जाणें** and **येणें**.

LESSON VIII.

Past Tense Indicative Mood.

Division 1.—Intransitive Verbs.

Stem पड

आज पाऊस पडला. मुंबईत पाऊस पडला. मी पडलों. तूं विहिरींत पडलास काय? माझें घर पडलें. तुह्मी दगडावर पडलां काय? होय, मी दगडावर पडलों. तूं पाण्यांत पडलीस काय? होय, मी पाण्यांत पडलें. ते बैल पडले. पुष्कळ घरें पडलीं.

Stem ये, जा.

माझा पंडित आला काय? तुमचा पंडित आज आला नाहीं. तो काल गांवाला गेला. आह्मी आज पुण्यास आलों. तुह्मी केव्हां आलां? मी काल आलों. ते काल आगगाडींत बसून आले. त्या मुली नगरास गेल्या. पाहा, ती बाई आली. तांगा आला काय? नाहीं, गाडी आली. तो मुलगा तिकडे गेला. माझा मुलगा इकडे आला. मी आलों.

Stem हो.

माझें काम झालें. आतां रात्र झाली. नगरास काय झालें? नगरास फार पाऊस झाला (पडला). नदीला फार पूर आला.

Notes:—There are very careful distinctions in the Marathi verb. It is important that the student should fix every form perfectly in his mind. This past tense should be used in conversation until familiar.

The idiomatic uses of आलों, meaning the intention to come and of झालें in its various uses should be well explained by the pandit to the student.

Mark the agreement of the verb with the subject in gender, number and person.

Drill in Conversation.

DIVISION 2.—Transitive Verbs.

STEM **आण.**

मीं [म्यां] घोडा आणला. त्यानें तांगा आणला. ह्यानें घोड्या-साठीं गवत आणलें. आह्मीं ते बैल आणले. मीं दूध आणलें. म्यां माझीं पुस्तकें घरीं आणलीं. त्यानें भाकर आणली.

STEM **दे, घे.**

बापानें मला पैसा दिला. म्यां पैसा घेतला. तुह्मीं मला काय दिलें? मीं तुह्माला एक पुस्तक दिलें. मीं तें पुस्तक घेतलें काय? होय, तुह्मीं तें पुस्तक घेतलें.

STEM **कर, वाच, लिही.**

तुह्मीं काल काय केलें? मीं काल पुस्तकें वाचिलीं. तुह्मीं आज किती धडे केले? मीं आज दोन धडे केले. मीं धडा वाचला. त्यानें तीन पत्रें लिहिलीं.

NOTES:—The form of the subject with the past tense of transitive verbs is known in Marathi as the Instrumental Case. Learn the form here. Fuller explanation will follow in the next lesson.

In the case of **मी** there are two forms to the instrumental case, **मीं** and **म्यां**. In the case of **तुह्मी** and **आह्मी** there is only one form **तुह्मीं**, and **आह्मीं**. The instrumental of **तो, ती, तें** singular is **त्यानें, तिनें, त्यानें**; plural, **त्यांनीं**; of **हा, ही, हें** is **ह्यानें, (यानें), हिनें (इनें), ह्यानें (यानें)**, singular; plural, **ह्यांनीं** or **यांनीं**.

GRAMMAR LESSON.

Singular.			Plural.		
Mas:	Fem:	Neut:	Mas:	Fem:	Neut:
मी पडलों	पडलें	पडलें	आह्मी पडलों		

तूं पडलास पडलीस पडलेंस तुह्मी पडलां
तो पडला, ती पडली, तें पडलें, ते पडले, त्या पडल्या, तीं पडलीं

मीं [म्यां]	आणला, आणली, आणलें, आणले, आणल्या, आणलीं,	आह्मीं	आणला, आणली, आणलें, आणले, आणल्या, आणलीं,
तूं	,, ,, ,,	तुह्मीं	,, ,, ,,
त्यानें,	,, ,, ,,	त्यांनीं	,, ,, ,,
तिनें,	,, ,, ,,		
त्यानें,	,, ,, ,,		

The intransitive verb in the past tense agrees in gender, number and person with its subject.

The transitive verb in the past tense agrees with its uninflected object in gender, number, and person.

In case the object of a transitive verb is in the second case, the verb takes the 3rd person singular neuter form.

WORD LESSON.

पाऊस	पुष्कळ	काळ	नदीला
पडला (पडणें)	तो बैल	पुण्यास	वाचलें(वाचणें)
मुंबईस	तो पंडित	केव्हां	लिहिलें(लिहिणें)
विहिरींत	पाण्यांत	बसून	
दगडावर	आला (येणें)	आगगाडींत	झालें (होणें)
	गेला (जाणें)	(मी आलों)	तो तांगा
घोड्यासाठीं	आणलें (आणणें)		घेतलें (घेणें)
तें गवत	तो पैसा		
तें दूध	दिलें (देणें)		

EXERCISES.

Write three sentences with intransitive verbs having the subject in (1) masculine, (2) feminine, and (3) neuter gender.

Write three sentences with transitive verbs using nouns of the three different genders and the subject in the (1) 1st person, (2) 2nd person, and (3) 3rd person.

Write two sentences using the first person plural for the subject and intransitive verbs for the predicate.

Write two sentences using the 2nd person plural for the subject, a singular neuter noun for object, and a transitive verb for the predicate.

Write three sentences with an intransitive verb and the subject in the 3rd person plural masculine, then feminine, then neuter.

Write two sentences with 3rd person plural subject, masculine plural object, a transitive predicate.

LESSON IX.

The First (प्रथमा) Second (द्वितीया) and Third (तृतीया) Cases.

DIVISION 1.—FIRST CASE (Nominative and Accusative).

मी तो घोडा पाहतों. तो माझा तांगा आणीत आहे. मुली आपले घडे करितात. तो मुलगा पडला. ती बाई भाकर खाती. ते घरें बांधतात. आह्मी आपलें काम करीत आहों. तो माझा मुलगा आहे. शिक्षक शिकवितात. मुलें शिकतात. चाकर काम करितात. तूं काय करितोस? मी माझें काम करितों. तुझें काम काय आहे? मी घरें बांधीत आहें.

NOTES :—In every sentence given above we have an instance of the First Case. It may be the subject (कर्ता) or object (कर्म) of a verb. Whether subject or object the form remains the same.

Drill in Conversation.

DIVISION 2.—SECOND CASE (Objective Case).

तो मला पाहतो. मी ह्या बैलाला बांधितों. तो त्या कुत्र्याला मारितो. शिक्षक मुलाला मारितो. शिक्षक मुलांस (मुलांला) शिकवितो. आह्मी त्याला पाठवितों. तुह्मी त्यांला घेतां काय? होय, आह्मी त्यांस घेतों.

NOTES :—The Second Case is always the object of a verb.

Not all objects of verbs are in the Second Case, but every noun or pronoun in the Second Case is the object of a verb. Test every example above.

The endings commonly and interchangeably used in the singular are स or ला, and in the plural स, ला, ना. In the latter case the so-called crude form of the

noun to which the termination is added has an *Anu-swar* before the ending. **त्या** (crude form) +**ला**:–**त्याला** singular; **त्यांला** plural.

Drill in Conversation.

DIVISION 3.—THIRD CASE (The Instrumental).

Part 1.

तो चाकूनें कापितो. आह्मी जिभेनें बोलतों. आह्मी हातांनीं काम करितों. ते कानांनीं ऐकतात. कुत्रे दातांनीं डसतात. तो पायांनीं चालतो. आह्मी डोळ्यांनीं पाहतों.

Part 2.

त्यानें मला मारिलें. त्यानें गवत आणलें. त्यांनीं गवत विकलें. मीं तें गवत विकत घेतलें. त्या मनुष्यानें गाडी आणिली. तुह्मीं त्याला पाहिलें काय? मुलांनीं धडे केले. मुलींनीं भाकरी केल्या.

Part 3.

तो आईशीं बोलला. ते मजशीं बोलतात. मी त्याशीं बोलत आहें. मी तुह्माशीं भांडत नाहीं.

NOTES:—The main uses of the Third Case (instrumental (**करण**) are given in the three parts above:—(1) to indicate instrumentality; (2) as a subject of a transitive verb in the past tenses; (3) as the English *with* (leaving out the idea of instrumentality). For the latter purpose the ending **शीं** is used, not **नें** or **नीं**.

GRAMMAR LESSON.—Case Terminations.

Case.	Singular	Plural.
1.	No endings	No endings.
2.	स, ला,	स, ला, ना,
3.	नें, शीं,	नीं, शीं,

LESSON IX.

The First (प्रथमा) Second (द्वितीया (तृतीया) Cases.

DIVISION 1.—FIRST CASE (Nomin sative).

मी तो घोडा पाहतों. तो माझा तांगा आणीत धडे करितात. तो मुलगा पडला. ती बाई भाक बांधतात. आह्मी आपलें काम करीत आहों. तो शिक्षक शिकवितात. मुलें शिकतात. चाकर काम करितोस? मी माझें काम करितों. तुझें काम क बांधीत आहें.

NOTES :—In every sentence given an instance of the First Case. It ject (कर्ता) or object (कर्म) of a subject or object the form remains t

Drill in Conversatio

DIVISION 2.—SECOND CASE (Ob

तो मला पाहतो. मी ह्या बैलाला मारितो. शिक्षक मुलाला मारितो. शि शिकवितो. आह्मी त्याला पाठवितों. होय, आह्मी त्यांस घेतों.

NOTES :—The Second a verb.

Not all obje but every object

LESSON X.

...h and Fifth Cases (Dative and Ablative).

Part 1.

...ला गवत देतो. मी माझ्या घोड्याला दाणा देतों.
... एक रुपया दिला. आम्ही तुम्हाला भाकर घालतों.
...मुलांला प्रश्न विचारतात. गाई (गाय) वासराला दूध देती.
...ला तांगा दाखवितों. त्यानें मला तें दुकान दाखविलें.
... पाहिजे. त्याला चमचा पाहिजे. त्यांना तांगा पाहिजे.

Part 2.

... तांगा शंभर रुपयांला विकला. तो आपला घोड
...याला देतो. दोन आण्यांला दोन नारिंगें मिळतात. दोन
... काय पडतें? एक आण्याला दोन नारळ.
... पुण्याला गेला. मी नगराला जातों. तो कोठें गेला?
... गेला. आम्ही मुंबईला जातों.

...:—The Fourth Case (Dative) is used in ...ways exemplified above in the three parts :— (1) ...for which or on account of which anything is ...(2) the value or cost of an article, (3) destination. ...and ला are interchangeable.

Drill in Conversation.

Division 2.—Fifth Case. (Ablative).

Part 1.

...ही नगराहून आलों. ते मुंबईहून आले. तुम्ही कोठून
... मी बाईहून आलों. त्या बाया स्टेशनावरून (तून) आल्या.
...तून आलों.

Part 2.

...याहून मोठा आहे. तुमचा मुलगा माझ्या मुलापेक्षां मोठा
... तो त्याहून (पेक्षां) चांगला आहे.

NOTES:—The Fifth Case is used to denote:—(1) removal or separation and (2) comparison, corresponding somewhat to the ablative case.

Note that adjectives agree with their nouns in gender, number and person.

GRAMMAR LESSON.

Case.	Singular.	Plural.
4.	स, ला,	स, ला, ना,
5.	ऊन, हून, तून,	ऊन, हून, तून,
4.	घरास, घराला,	घरांस, घरांला,
5.	घरून, घराहून, घरांतून,	घरून, घरांहून, घरांतून,

WORD LESSON.

घालतो, (घालणें)	तो तुमचा	तो नारळ
तो प्रश्न	शंभर	तें स्टेशन
विचारतात (विचारणें)	सत्तर	मोठा
वासराला (तें वासरूं)	तो आणा	
तें दुकान	मिळता (मिळणें)	

EXERCISES:—Take the masculine noun बाघ and write the word with the endings of the five cases now given.

Write four sentences using पाहिजे with a noun for an object and a noun in the Fourth Case.

Write four sentences using the present tense and the object in the First Case and a noun or pronoun in the Fourth Case.

Also four sentences, each using the present, and then the past tense of दाखविणें, शिकविणें and विचारणें.

Give two examples of the Fifth Case denoting removal.

Use the indeclinable adjective उंच and write two sentences with the Fifth Case denoting comparison.

LESSON XI.

Sixth (Genitive), Seventh (Locative), and Vocative Case.

Drill in Conversation.

DIVISION 1.—SIXTH CASE.

हें त्या गाईचें वासरूं आहे. मीं त्या मनुष्याचा मुलगा पाहिला. हे तांग्याचे घोडे आहेत काय? मुलांची शाळा कोठें आहे? ही मुलींची शाळा आहे. आह्मी नदीचें पाणी पितों. मला विहिरिचें पाणी पाहिजे. हें गाईचें दूध आहे काय? नाहीं, तें ह्मशीचें दूध आहे. मला ह्मशीचें दूध नको, गाईचें दूध पाहिजे. हा आमचा मुलगा आहे. ती माझी मुलगी आहे.

NOTES:—The Sixth Case is used almost exactly like the English Genitive, denoting in the main possession or origin.

Get the distinction between { मला एक कुत्रा आहे. माझा एक कुत्रा आहे. मजजवळ एक कुत्रा आहे. }

The endings of the Genitive change in number, person and gender according to that of the noun with which they are connected.

Drill in Conversation.

DIVISION 2.—SEVENTH CASE.

आह्मी ह्या घरांत राहतों. तुह्मी कोठें जातां? आह्मी घरीं जातों. ते ह्या घरांत राहतात. ह्या गांवांत रोग चालला आहे. मासे पाण्यांत राहतात. पक्षी हवेमध्यें उडतात. उंदीर जमिनींत (बिळांत) राहतात. मनुष्यें घरांत राहतात. तो मूर्तीच्या पायां पडतो.

NOTES:—The Seventh Case or Locative denotes destination or location.

Post-positions or prepositions are of course used with many of the cases; some indicate much the same sense as the terminations given.

Drill in Conversation.

DIVISION 3.—Vocative Case.

मुलांनो, मी तुह्माला एक गोष्ट सांगतों. अरे रामा, इकडे ये. अहो बाबा, नगराची वाट कोठें आहे? अहो मुलांनो, माझें ऐका. मला, अरे मुला, चल, इकडे ये.

NOTES:—The Vocative is used in addressing or calling persons.

In naming the cases of nouns the Marathi usage has been followed. There is danger of the student becoming confused by the use of English terms which are not exact.

GRAMMAR LESSON.—Full paradigm.

Case.	Singular.	Plural.
1	घर	घरें
2	घरा-स घरा-ला	घरां-स ला, ना
3	घरा-नें, शीं	घरां-नीं, शीं
4	घरा-स, ला	घरां-स, ला
5	घरा-हून, तून	घरां-हून, तून
6	घरा-चा, ची, चें	घरां-चा, ची, चें
7	घरीं, घरांत	घरांत,
Voc.	घरा, अरे घरा	अहो घरांनो

WORD LESSON.

तें वासरूं	तो मासा
तो—तें—मनुष्य	तो पक्षी
ती ह्मैस	ती हवा
राहतो [राहणें]	तें पांखरूं

तो रोग	तें घर
तो उंदीर	हवेमध्यें (मध्यें)

Exercises :—Write five sentences showing possession, the object possessed being in the plural.

Write three sentences in the sixth case with both the noun possessing and the object possessed in the singular.

Write five sentences indicating location.

Write three sentences using the names of servants with whom you have become familiar in the vocative.

Write a sentence enquiring (of a stranger) the way to the station.

Write a full paradigm from memory using the word **वाघ**.

LESSON XII.

REVIEW.—Full review of all work up to the present lesson. Forms used should become entirely familiar in conversation.

LESSON XIII.

Future Tense (Present and Remote).

Drill in Conversation.

DIVISION 1.—Present Future.

मी तें काम करीन. मी तुला तें घर दाखवीन. आह्मी पाहूं. आह्मी दूध आणूं. आह्मी काय करूं? तूं दुकानांतून कागद आणशील काय? तो मनुष्य घेऊन येईल. तुह्मी उद्यां कामावर याल काय? होय, आह्मी येऊं. ते आज रात्रीं येतील. आज दुपारून पाऊस येईल. हें काम चालेल काय? मला वाटतें कीं, चालेल. तो म्हणतो कीं, मी जाईन. माझ्याबरोबर कोण चालेल? तूं जाशील काय? तुह्मी जाल काय? मी तुह्माला पैसे देईन. तुह्मी किती पैसे द्याल? मी चार आणे देईन. चला, आपण जाऊं. मी तुह्माला पुढें सांगेन. मी तुह्माशीं बोलेन.

NOTES :—The present future is used when the action is to take place in the near future, although this is by no means strictly adhered to.

The future expresses more of plan than of purpose.

Drill in Conversation.

DIVISION 2.—Remote Future.

मी तें पत्र लिहिणार आहें. मीं त्याला लिहिलें कीं, आह्मी मुंबईला येणार आहों. ते गाडी भरणार आहेत. ते आतां निघणार आहेत. ते आगगाडींत बसणार आहेत. आह्मी बाग करणार, झाडें लावणार, पाणी देणार, व पुढें फळें खाणार आहों. तुह्मी एथें काय करणार आहां? आह्मी येथें शिकणार आहों. तांगा येणार आहे काय? होय, तांगा येणार. तुम्हाला अडचण होणार नाहीं. अडचण होणार आहे.

NOTES:—The form given above may be designated the "Remote" or "Prospective" Future, but the distinction between the "Present" and the "Remote" is not definite, one easily taking the place of the other.

It will be noted that the use of the form of the verb *to be* may be sometimes omitted where it can be easily inferred.

The remote future may be said to express more of purpose than the present future, but strictly speaking another form is used for definite purpose. The future is used more with reference to plan.

GRAMMAR LESSON.—Present Future.

	Singular	Plural
1	ईन, एन	ऊं
2	शील	आल
3	ईल, एल	तील
1	मी करीन (बसेन)	आह्मी करूं (बसूं)
2	तूं करशील (बसशील)	तुह्मी कराल
3	तो, ती, तें करील (बसेल)	ते, त्या, ती करतील (बसतील)

REMOTE FUTURE.

1	णार आहे	णार आहों
2	,, आहेस	,, आहां
3	,, आहे	,, आहेत.

WORD LESSON.

तें दूध	आज रात्रीं	पुढें
तें दुकान	आज दुपारून	भरणार (भरणें)
तो कागद	तो पाऊस	तो, ती बाग
उद्यां	माझ्याबरोबर	तें झाड
कामावर	किती	ती अडचण.

Exercises.

Write three sentences using the name of a town in the Fourth Case and the verb in the present future.

Write three sentences with the remote future expressing plans of work.

Write three sentences in the present future using the verb पाहणें.

Write three sentences using the remote future with the verb देणें.

Write three sentences using the present future of the verbs बसणें, ऐकणें, सांगणें.

LESSON XIV.

Pronouns, Adjectives and Adverbs.

Division 1.—Pronouns.

आह्माला पाणी पाहिजे. ते लोक आह्मांतून तिकडे गेले. आमचीं घरें कोणी बांधिलीं? म्यां तुह्माला तेथें पाहिलें. कोण आहे? मी रामचंद्र आहें. तुह्माला काय लागत आहे (पाहिजे)? मला कांहीं लागत नाहीं. त्वां काय केलेंस? मी पाण्यांत पडलों. मजशीं बोला. जो मला मारितो, तो तुला मारील. ज्यानें हें काम केलें, तो कोठें आहे? मजसाठीं जो तांगा पाठविला तो हाच आहे काय? तुह्मी कोणाला बोलाविलें? तुला कशाला [कां] मारिलें? तुला कशानें मारिलें? आपण कोठें जातां?

Notes :—The pronouns have been used so much that the student needs only to summarize his deductions at this point.

It will be noted that the declension of the pronoun is like that of the noun in all respects.

The student should carefully fix the use of the pronoun **जो**.

The verb **लागणें** is used with many different meanings. Fix each meaning as it comes to hand.

Drill in Conversation.

Division 2.—Adjectives.

तें झाड उंच आहे. ती एक काठी लांब आहे. तुह्मीं ते मोठे बैल पाहिले काय? मीं चार बैल पाहिले. ही गाडी नवीन (नवी) आहे. ती जुनी आहे. आह्मी मोठे बैल जुन्या गाडीला जुंपतो. तुह्माला गरम पाणी पाहिजे काय? नको, मला थंड पाणी पाहिजे. त्या गरिबाला एक पैसा द्या. मी त्याला स्वच्छ कापड देतों. त्या ह्मातार्‍या मनुष्याला एक पुस्तक पाहिजे. नारिंगें स्वस्त आहेत. केळीं आतां महाग आहेत. तो मुलगा माझ्याहून उंच आहे.

NOTES.—The declinable adjectives agree with their nouns in number, person and gender, except in the Second and Fourth Cases where the adjective takes the crude form, *e.g.*, **चांगल्या, मोठ्या.**

It should be stated that in Marathi a predicate adjective is often called an adverb, although opinions differ.

Adjectives are often used without the nouns, *e.g.*, **गरिबांस, वाईटांस.**

DIVISION 3.—ADVERBS.

तो घोडा लवकर पळतो. तो फार चांगला मुलगा आहे. मला फार वाईट वाटलें. मला फार वाईट वाटतें. मी आतां येतों. माझा मित्र आज आला. तो फार लवकर येईल. मी येथें आहें.

NOTES:—The adverb is throughout indeclinable. The predicate adjective is sometimes regarded as an adverb and then the adverb may be said to be declined like the adjective, *e.g.*, **तो चांगला बोलतो.** Without doubt **चांगला** is here an adverb but it agrees with **तो** in gender, number and case.

GRAMMAR LESSON.

See paradigms under " Easy Lessons in Grammar " pp. 63–68. The declension of the pronoun is like that of the noun.

The adjective is in like way declined with the endings used for the noun.

WORD LESSON.

लागत आहे [लागणें]	उंच	जुंपणें	तें कापड
ज्यानें [जो]	लांब	गरम	म्हातारा
मजसाठीं [मी साठीं]	नवीन, नवा,	थंड	स्वस्त
आपण	जुना	स्वच्छ	महाग

Exercises:—Write six sentences using as many pronouns as possible and in as many possible cases.

Write a sentence using every adjective in this lesson with some other noun than that here used.

Learn numbers up to a hundred. Take this as a separate lesson if necessary. Their usefulness will warrant the time spent in learning them.

Write four sentences using as many adverbs as possible.

LESSON XV.

Subjunctive and Imperative Moods.

DIVISION 1.—SUBJUNCTIVE MOOD.

तुह्मी नगरास जावें. त्यानें तें काम करावें. त्यानें तिकडे जावें, हें बरें आहे. तो तिकडे जावा, हें बरें आहे. तुह्मी जावें, हें मला बरें वाटतें. आह्मीं आतां काय करावें? आह्मीं कोणीकडे जावें?

NOTES:—The subjunctive is used in Marathi to express duty, obligation, fitness, etc.

The intransitive verb may be (1) in the neuter form in which case the subject is in the Third Case, or (2) it may agree with the nominative subject in gender and number. The first form is more generally in use.

The transitive verb will agree with its object in gender and number and the subject will be in the Third Case.

Drill in Conversation.

DIVISION 2.

THE SUBJUNCTIVE MOOD. Inflected with चा, ची, चें.

Present Tense.

त्याला नगरास जायाचें आहे. त्याला तें काम करायाचें आहे. तुह्माला आतां काय करायाचें आहे? मला माझा धडा करायाचा आहे. आह्माला आज आमच्चें शेत पेरायाचें आहे. मला तुमच्या कामावर यायाचें आहे.

Past Tense.

मला तें करायाचें होतें. मला तिकडे जायाचें होतें, पण मी नाहीं गेलों. मला तो धडा करायाचा होता, पण मीं केला नाहीं. मला शाळेला जायाचें होतें, पण ताप आला.

NOTES :— The form of this Subjunctive is sometimes called a gerund.

The difference between the first form of the subjunctive and the second is that the latter expresses a stronger obligation or duty. मीं जावें means "I may or should go;" whereas मला जायाचें आहे means "I have to go" or "I must go."

The past tense denotes an action that should have taken place but did not.

In the case of the inflected subjunctive with चा, ची, चें, of the intransitive verb, the verbal form is always neuter. In the case of the transitive verb, the verbal form always agrees with its object in number and gender.

Drill in Conversation.

DIVISION 3.—IMPERATIVE.

तो मुलगा पाहा. इकडे या. तिकडे जा. हें घेऊन जा. तें घेऊन या. तांगा आणा. पाणी आणा. जेवण आणा. मला तें करूं द्या. मला तेवढें काम करून द्या. मला पाहूं द्या.

NOTES :—The imperative is used like the English.

Get the difference in meaning between करूं द्या and करून द्या.

GRAMMAR LESSON.

See Subjunctive Mood in Burgess's Grammar, page 149-151; or Navalkar's Grammar, page 94. Also the Imperative Mood Burgess's Grammar, page 151-152; Navalkar's Grammar, page 95.

WORD LESSON.

कोणीकडे.	घेऊन जा.	करून द्या.
परायाचें.	घेऊन या.	जाऊं द्या.
तें शेत.	करूं द्या.	पाहूं द्या.

EXERCISES:—Using the verb आणणें make up a sentence in the subjunctive mood: (1) first form, (2) second form present tense, (3) second form past tense, (4) Imperative command, (5) Imperative petition.

In like manner make up sentences with the verbs राहणें and पाहणें.

Use the verb ऐकणें and give three sentences in the second subjunctive form, present tense, (1) masculine, (2) feminine, (3) neuter.

Write three sentences in the subjunctive mood, 2nd form past tense, (1) masculine, (2) feminine, (3) neuter, of the verb पाठविणें.

Give simple imperative forms, singular and plural, for ऐकणें, बोलणें, ह्मणणें, करणें, पाहणें.

Take the same verbs and express a petition by the aid of the word द्या.

LESSON XVI.

The Past Tense of To Be and the Past Perfect of the Regular Verb.

DIVISION 1.—PAST TENSE OF TO BE.

AFFIRMATIVE. [अ]

मी तेथें होतों. तो तेथें होता किंवा नाहीं मला ठाऊक नाहीं. ते नगरास काल होते, पण आह्मी मुंबईस होतों. तुह्मी कोठें होता? शाळेंत होतों. तूं रस्त्यावर होतास काय? होय, मी रस्त्यावर होतों.

NEGATIVE. (ब)

तो मुलगा काल शाळेंत नव्हता. तुह्मीही तेथें नव्हतां काय? त्याची वही घरीं नव्हती. ती कोठें होती हें त्याला ठाऊक नव्हतें. विहिरींत पाणी नव्हतें. गेल्या महिन्यांत पाऊस नव्हता. ते इकडे नव्हते. तुह्मी नव्हतां. आह्मीही नव्हतों.

NOTES:—Do not confuse the present tense of the verb होणें, [मी होतों, तूं होतोस] with the past tense of the verb *to be* [मीं होतों, तूं होतास]. See inflection of होणें in Easy Lessons in Grammar p. 87 and past tense of *to be* p. 86.

Drill in Conversation.

DIVISION 2.—PAST PERFECT REGULAR VERB.

काल तुह्मी कोठें गेलां होतां? काल आह्मी नगराला गेलों होतों. तूं हा धडा केला नाहींस? मीं केला होता. ती बत्ती कोठें ठेविली होती? ती बत्ती मीं मेजावर ठेविली होती. यंदा मीं गहूं पेरला, पण गेल्या सालीं बाजरी पेरली होती. काल मी गेलों नव्हतों, पण परवां गेलों होतों. काल मी गेलों होतों, पण परवां पुनः जाणार आहें. आज त्यानें चूक केली नाहीं, पण काल केली होती. तो आज सकाळींच गेला होता.

NOTES:—The past perfect is in such common use that this alone is treated here. It should however be stated that there is a present perfect tense, (formed by the simple past and the present tense of *to be*), and also a future perfect (simple past and future of *to be*). The present perfect denotes an action completed but with reference to the present time. **तो घरीं गेला आहे.**

The past perfect (pluperfect) denotes an action as completed and finished without reference to the present time, *e.g.*, **तो घरीं गेला होता.** The future perfect expresses doubt or hesitation as to whether a certain action took place or not, **तो घरीं गेला असेल.**

Note difference in the past and future meaning of **परवां** depending entirely upon the tense of the verb for its meaning.

The English uses the simple past so commonly where the Marathi uses the past perfect that the student must spend time on this important tense to master its shade of meaning.

GRAMMAR LESSON.

Look up paradigms in Easy Lessons in Grammar, page 91, Present and Past Perfect.

WORD LESSON.

काल	ठेवली (ठेवणें)	तो गहूं
रस्त्यावर	यंदां	पेरला (पेरणें)
गेल्या महिन्यांत	गेल्या वर्षी (गेलें वर्ष)	परवां (Past)
ती बत्ती	तें वर्ष	परवां (Future

EXERCISES.

Write three sentences with the past tense affirmative of *to be* and the adverb **तिकडे.**

Write three sentences with the past tense negative *to be* and the adverb इकडे, the verb being in the 3rd person plural.

Write any four sentences using the simple past tense. Change the verbs to present perfects. Again change them to past perfects.

Write four sentences with the verb ठेवणें in the past perfect, using any suitable nouns for object and location.

LESSON XVII.

Full Reviews of all the work in the Second Part.

PART III.

Future Study.

Suggestions for Further Study.

Division 1.—Reading.

Take the Christian Literature Society's Marathi First Reader, Part I, Lesson 38.

Read the lesson *aloud* at least three times, getting all the meaning you can without the lexicon. Later get the meanings from your pandit, or in case of necessity find them in the lexicon.

Close the book and tell in Marathi all that you can of the reading matter, using your own words or those in the book.

Again, open and read and repeat the last operation. This will be found to be a great help in learning Marathi and Marathi idioms.

Repeat the same exercise with your pandit. The lesson can be further used as basis for question and answer in Marathi.

Division 2.—Writing.

Without the book write out all you can of the Reading Lesson.

Write something of your own production every day in Marathi and have the pandit correct it, *e. g.*, letters, short stories, talks on simple subjects, etc.

DIVISION 3.—GRAMMAR LESSON.

Write down the new grammatical forms found in the Reading Lesson. Look them up and master them or as many of them as you can. Remember that everything cannot be done at once.

DIVISION 4.—VOCABULARY.

Write down all new words in the lesson and get their meanings so far as possible through the Marathi. Your pandit can help you in this in the Marathi conversation. Use slips of papers for each word in case you find the device a help.

DIVISION 5.—MEMORIZING.

Memorize short stories in good Marathi. An excellent help.

Follow up the above suggestions from lesson to lesson. Do not get discouraged if the language does not come all at once.

Schedule of Marathi Examination at the close of the First Year, proposed by the Committee of the American Marathi Mission.

(Given now because of its suggestions.)

I. GENERAL METHOD.

The principal on which the examination is based is ability to use the language from the beginning. The candidate should therefore make himself use the language from the beginning, doing as much as possible with the pandit in the vernacular.

Most pandits will want to translate every new Marathi expression into what they think is its English equivalent, as they all learn their English by the translation method. By continued and strenuous reminder, however, many of them can be made to fall into the conversation method. After a time they will appreciate its merits and show no little ingenuity in explaining by pantomime or the use of familiar Marathi words the meaning of new words and phrases.

The student should also use every opportunity to converse with natives in Marathi from the start.

II. SPECIFIC METHOD.

The first book to be studied should be E. Fairbank's "START IN MARATHI." After the contents and method of this book have been thoroughly mastered the first book of the Christian Literature Society's Series of Readers should be studied by the method laid down in Mr. Fairbank's book. The central idea should always be kept in mind that the object of the study of material prescribed is not merely to understand the meaning of the text, but so to master its words, idioms and forms of sentences that they can be freely used. The Marathi forms should be made so familiar as to be the forms that naturally occur to the student for the expression of ideas in Marathi. It is more valuable to cover a very little ground in this way than to cover much ground by translation.

It is of value after a few months to begin to read at sight by oneself considerable amounts of simple Marathi. Provision is made in the requirements for matter for sight reading as well as matter for careful study.

III. GRAMMAR SECTION.

For the grammar section of the work the rules and paradigms in Darby's Primer are suggested. We do not recommend the use of Mr. Darby's transliteration, vocabularies or method of study. The student should make several Marathi sentences of his own to illustrate each grammatical form, as well as use those given by Mr. Darby. In the case of all common grammatical terms the Marathi names should be learned in place of the English. These names may be learned from the pandit and substituted for them in the text as the English terms are not the exact equivalent of the Marathi. Mr. Darby's Primer being a first edition contains mistakes which the pandit should be warned to note and correct.

IV. ADVANCED STUDY.

We recommend that the systematic study of grammar succeed the study of at least two readers by the method prescribed above in Section III and in Mr. Fairbank's book.

The candidate will not be held accountable for committing long lists, or for knowing all the details in Darby's Primer, but should have a good working knowledge of every grammatical point he treats. A large proportion of those points will come out in the ordinary study of the Readers and will therefore be mastered gradually, as occasion requires. Large emphasis should not be placed on committing Marathi grammar to memory until toward the end of the first year's work.

V. PRACTICAL HINTS AND DEVICES FOR STUDY.

(NOTE:—These are either in addition to those in Mr. Fairbank's book or a reiteration of them.)

a. The noun and its appropriate article should be learned togther.

b. Every new sound or word should be learned direct from the pandit's lips. Every advance lesson should be read by the candidate phrase by phrase after the pandit.

c. Every word should be connected to the brain through all the senses. It should first be heard and seen, then spoken and finally written. If the word is an active verb the action should be given. If the object is available, it should be pointed to or handled.

d We recommend that the student pay minute attention to all Marathi he hears, whether he understand it or not. Especial attention should be paid to the pronunciation of the anuswar, the aspirates, the cerebrals and dentals and ङ. A paper and pencil should always be at hand to note down points for enquiry, such as words whose sound is familiar but whose meaning does not immediately occur to one.

e. The candidate should never allow any well meaning friend to spell out Marathi words in English letters. The Marathi sounds should from the first be associated with the Marathi symbols.

f. We strongly recommend many kinds of drill. This is the work most irksome to the pandit and which he will try to shirk. A few suggestions are given below :—

(1) Common questions should be asked and answered by pandit and student with every common subject and object.

(2) Every doubtful or difficult pronunciation and every word mispronounced may be repeated over and over again both with the pandit and when by oneself.

(3) After the written exercise has been corrected by the pandit it should be rewritten as corrected.

(4) The writing and naming of numbers can be done back and forth in this same way, *i. e.*, pandit should write १४, the student should learn it, and vice versa.

(5) The using and naming of the different cases and tenses may be similarly mastered.

(6) A few of the most simple and interesting lessons should be committed to memory.

g. The pandit should come prepared to engage in a simple conversation with the student. Fruitful subjects are:

(1) Comparisons of every sort between India and the homeland.

(2) Questions about and descriptions of the school, the bungalow, what the pandit or student has just been seeing, etc., etc.

h. We recommend that words be written on slips of paper of uniform size and thumbed over and over until known. They should be reveiwed every week, month, and at the end of six months, until really mastered. On the reverse side of these slips the Marathi definition of the words, a crude picture or any other device to suggest the meaning may be written.

i. In the same way lessons read should be reviewed every week, month and at the end of six months.

j. The candidate should have at least an hour and a half for preparation for each hour with the pandit.

k. No student should be content with less than perfect pronunciation.

l. Every student becomes discouraged again and again thinking he cannot master the language. Experience proves that any one by the expenditure of time and hard labour can learn to use Marathi.

REQUIREMENTS.

1. E. Fairbank's "START IN MARATHI."
2. Christian Literature Society's Readers I and II.
   Stories in Government Readers I and II.
   Gospel of Mark for careful study.
3. Gospel of John for sight reading.
4. Grammar portions of Darby's Primer.

BOOKS OF REFERENCE.

Navalkar's Grammar.

Molesworth's Marathi-English Dictionary.

Candy's English-Marathi Dictionary.

EXAMINATION SCHEDULE.

I.—Test in Ability to Write.

N. B.—OBJECT :—1. Use of the Balbodh character.
2. Use of simple language.

Marks.

1. Dictation of 10 lines from any passage in the Christian Literature Society's Readers I and II

20 and story portions of Government Readers I and II.

Marks.

2. Written answers to questions on any point in Darby's Primer. There shall always be given one or two questions more than the required number of
40 answers, the choice of questions to rest with candidate.

3. To write in Marathi the purport or abstract of some simple story or parable to be read in Marathi
40 at the time of examination by one of the examiners from one of the books given for mastery.

II.—Test in Ability to Pronounce and Understand.

20 1 To read 10 lines from any chapter in Mark.

2. To read a portion of a clearly written Balbodh
40 letter, allowing the candidate five minutes to look the letter over.

3. To tell in Marathi (or English) as much as possible of a story or passage from a Marathi book read by a native paragraph by paragraph, the book
40 not to have been previously read by the candidate.

III.—Test in Ability to Converse and Use Matter Studied.

1. To make clear to the examiners in Marathi or by action that the meaning of words in the books
20 given for mastery are understood.

2. To give in other connection and so far as possible in other Marathi words any idioms or constructions selected by the examiners from the books
60 given for mastery.

3. To converse for 10 minutes or more with a
100 native.

4. To paraphrase an entire section from one of
20 the books given for mastery.

SECOND EXAMINATION

(at end 2nd Year)

REQUIREMENTS.

The whole of "Easy Lessons in Grammar," C.L.S.

The reading of the following books:—

Pilgrim's Progress (Revised Edition.)	
Line upon Line	200 pages.
Balmitra Bk. I.	100 „
Hari and Trimbak	100 „
The Gospels and Acts.	
Government Readers III and IV.	
„ Modi Readers I and II.	

EXAMINATION SCHEDULE.

I.—Test in Ability to Write.

Marks.

10. 1. To write from dictation 10 lines from Government Readers III and IV.

15. 2. To write from dictation in Modi 10 lines from Government Modi Readers I or II.

35. 3. Parsing of any ordinary passage in writing.

40. 4. To write an answer to a Marathi letter in Balbodh.

II.—Test in Ability to Pronounce and Translate.

20 1. Reading from any of the Gospels and Acts.

20 2. Reading from Modi Reader I and Acts.

20 3. Reading at sight any ordinary letter in Balbodh, such as helpers write to Missionaries.

40 4. Reading and translating from Marathi at sight from any passage selected by Examiners.

III.—Test in Ability to Speak and Understand.

35 1. Conversation for 10 minutes with a native.

35 2. A five minute talk on Scripture passage or verse.

Marks.

3. A five to ten minute exposition of a passage from
15 the Gospel not previously assigned.

4. Translation of the following Marathi Hymns in "Sacred Hymns," 257, 267, 322, 323, 421,
15 424.



